EIPHNOΠONIA;
OR
THE PEDE-GREE OF PEACE,
DELIVERED IN A SERMON INTENDED TO THE IVDGES AT THE ASSISES

holden at *Okeham* in *Rutland*, Iuly. 31. 1629: but after vpon an occasion, preached at *Vppingham*, in the same Countie, *Septemb.* 6. 1629.

By *Antony Fawkner*, Master of Arts, late Student in *Jesus* Colledge at *Oxford*.

PSAL. 89. 14.

Righteousnesse and equity are the stablishment of his Throne.

PSAL. 119. 72.

The Law of thy mouth is better vnto me then thousands of gold and siluer.

LONDON,

Imprinted by *Felix Kyngston* for *Robert Allot*, and are to be [illegible] his Shop in Saint *Austins* Churchyard at the signe of [illegible] 1630.

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TO THE WORSHIPFVLL. MY LOVING VNCLE, MASTER EVERARD FAWKNER, Peace, Internall, and External, from God the Author of Peace.

SIR;

IN the time of your Shriefaltie, you requested this ensuing labour, which I was ready at the time appointed to haue payd as the tribute, not so much of my courtesie, as duty. It was intended for your eare, but (by I know not what preuention twice or thrice put off) I present it now (what ere it is) to your and the Worlds eye. Which is a doctrinall sense too, and by so much the more criticall then the eare, by how much the more curious, and indeed can

better satisfie its owne quaintnesse by a priuiledge it hath to dwell longer on its obiect. But for my owne part, I quaile not for any Momus. *I haue been so well acquainted with the worlds folly, that I scorne either to flatter, or feare it. I haue knowne it requite fawning with flouting: and he that clawes it, had best take heede that it kicke not him. Such is its dotage, that for the more part it plants its prime flowers in dunghils, not gardens. So that he who dreames to purchase her fauour by deserts, doth but* ἐξ ἄμμου σχοινία πλέκειν *make roapes of sand; a labour foolish, because fruitlesse. Yea this I dare say, that he of our calling (though it be most excellent) which by his laudable indeauours alone, supposeth in these last and worst dayes to gaine preferment, shall with expectation, hunger, and study make himselfe so leane, that (vnlesse Nature be more indulgent, then charity harborous) hee shall scarce euer bee able by all his gaines to put himselfe in flesh againe. So much, and no more honesty may we expect from the World in its downe-right Nature, and as little or lesse from its vailed, hypocriticall, and whining sanctitie.* Experto crede. *Wherefore if the best*

deserts

deserts can hope for no better, I haue small reason by my weakest endeauours to expect so much, vnlesse (as indeed it oft happens in this crosse world) the sillier fellow may haue the better fortune. Briefly, I lye so almost leuell with the earth, that Non habeo vndè cadam, *I cannot fall much lower. Wherefore I feare no censure; not because I am aboue any enuy, but because in the security of a shrub from the winde, I am beneath all. As for you Sir, to whom I offer this poore piece in its homely proportion, shapen to a Country Auditory, if it offend you, reiect it, for euen so you shall not displease me, or (which I wish) if it please you reade it, and in it*

Your poore Kinseman in all Christian seruice to be commanded;

Antony Fawkner.

Antony Fawkner.

EIPHNOΓONIA;

OR

THE PEDEGREE OF PEACE, &c.

The text. LEVIT. 24. 11.

His Mothers name also was Shelomith, the daughter of Dibri, of the Tribe of Dan.

NAtures perfection presupposeth an imperfection. Instants are too nimble for her sober determination, and her actions for the more part are accomplished by a graduall motion. Art receiues, and imitates her method, first hewing her worke in the rough, ere she can put to *vltimam manum*, her finishing, her exact hand. And see how the Diuell will bee Ape to them both; he must haue his Climax too, ascending from the conception of a sinne to its birth, from its birth, to its maturitie. Discord boakes to equall contention, contention swelles to the greatnesse of a quarrell, then by its owne poyson bursts in Death. Tis the Schoolemans 22. q. 37, 38, 41.

grada-

gradation from the infancy of malice to its age, from the beginning to the end. Tis conceiued in the heart, brought forth by the tongue, executed by the hand, and receiues its iuſt vengeance in its ſelfe-deſtruction. We need not ſtray farre to find an example; my Text affoords a wretched one, the ſonne of an Egyptian; *who firſt went out*, verſ. 10. Lo, his heart was full. Then *he ſtroue*, againe verſ. 10. μάχεται, as the Septuagint, *Iurgatus eſt*, as Saint *Hierome* renders it, he brawled. His tongue would be the Midwife to bring to the birth that miſchiefe, which his heart had determined. And it is like, had not preuention hindred, what paſſion threatned, there would haue been ſome knocks. Or at the leaſt, ſuppoſe the hands bloody execution be preuented; then will the tongue ſupply its place, and ſo challenge a double ſhare in guilt. For *Maledixit, he curſed.* Yea, and becauſe his hand might not wound him, whom his tongue had reuiled, *Cœlum ipſum petijt ſtultitiâ*; God muſt be the obiect of his malice, as well as his neighbour; for *blaſphemauit Nomen Domini: Hee blaſphemed the Name of the Lord*, ver. 11. And what now can be added? The ſin is ſwolne to its compleat to its, ſtretched hugeneſſe: then it muſt needs burſt. Iuſtice will auenge, they brought him vnto *Moſes*, verſ. 11. and vengeance will reward, they ſtoned him, verſ. 14. So then, the tranſgreſſour is dead, but not the ſinne; or if the ſinne, yet not the ſhame. There are two fames in the fiction, good and euill, each equally perpetuall. Happy are the good, if their fame bee eternall, and as vnhappy are the bad, if

theirs

theirs be more then momentany. The memoriall of the Iuſt is as a ſweet odour; *Illic Naſcuntur viole*: the memorie of the wicked repaires, reuiues their ignominies, which otherwiſe would decay, and lye dead, as their forgotten carkeiſes. Nay, ſo ſelfe-diffuſiue is this opprobry of ſinne, that tis not limited to the tranſgreſſours perſon, but as more infectious then the contagion of Leproſie ſpreads it ſelfe at once ouer both Auncеſtry and Poſterity. If the Father tread awry, ἀνάγκη ὀκνηρὸν τὸν ἀκόλουθον, The children ſhall be ſure to taſte the ſhame, perchance the puniſhment. *Achan* ſinned: he and his whole family periſhed: *Ioſh.* 7. 24. *Haman* tranſgreſſed: he and his ten ſonnes were vtterly deſtroyed: *Eſth.* 9. 10. πολλὰκις γὰρ ξὺν ἀσεβοῦντι ὀλεῖται καὶ ἀμύητος κακοῦ ἑταῖρος. So perilous is the company of the vngodly, and ſo full of danger alliance to the wicked. Nor is it more vnhappineſſe to bee the ſonne of a wicked father, then to be the father of a rebellious childe. When the Blaſphemer in my Text curſed, haply *Shelomith* was dead, tis probable that *Dibri* was, and that *Dan* was, moſt certaine: yet, as if there had been a ſecret vnhappineſſe due to haue been inflicted vpon them for the mutuall relation betweene their very aſhes, and their accurſed ſeede, they muſt vndergoe the puniſhment, to bee recorded the misfortunate parents of ſo graceleſſe a ſonne: yea, ſo exact is the regiſter, that it catalogues from the neereſt of Kin to the firſt of the Tribe.

πλεονάχις οἱ παῤ ἑτέρων. Ἡ οἰκίᾳ ἰσχὺς καὶ ἀμβλύνεται βίβλ. α.

His mothers name alſo was Shelomith, the daughter of Dibri of the Tribe of Dan.

Affectation of method is the confusion of method. Wherefore not to tire, or fright you (as with so many *Hydraes* heads) with tedious Heptacotomies, nor to delude your apprehensions with subtile curiosities as vaine and brittle, as they are thinne. Briefly, my Text includes a threefold disquiparant relation. The first (according to the order of words) is *inter matrem & filium*, betweene the mother and the sonne: *Shelomith* and the *blasphemer*. The second is *Inter Patrem & Filiam*; betweene the father and the daughter; *Dibri & Shelomith*. The third is *inter Patrem & Filium*; betweene the father and the sonne; *Dan* and *Dibri*. This we may obserue from the historicall Genealogie; in which againe, if with a sharpe eye wee but looke into the vailed treasure of the names signification, wee may discouer the like relation included in a genealogie mysticall. Let then so hainous a transgressor as this blasphemer, bee taken in the abstract for his transgression, sinne. Whose sonne is he? *Shelomiths*. What is shee? The Interpreter translates her, Peacefull, from שלום [*Shalom*] Peace. Ascend next to her father, *Dibri*, which the Translator renders, My Word, from דבר or דבר [*Dabar* or *Dibber*] a Word; a written, or vnwritten word, the two diuiding members of *Lex*, a Law. The Scripture iustifies the interpretation; *He wrote on the Tables according to the first writing, the ten Words: Deut* 10.4. The *Words*, that is, *the Commandements*, which are *The Law*. Climbe yet a few steps higher, and from thence in a faire prospect, view the Ancestor of *Dibri*: he

Paguin. de Derivat. Nom. Heb.

is

is *Dan*. Holy-writ construeth him *Iudging*, a *Iudge*, or *Iudgement*: for first, his reputed mother gaue him that name with her blessing; *And Rachel said, God hath iudged me, therefore called she his name Dan: Gen.* 30.6. And againe, *Iacob* confirmed it with his blessing; *Dan shall iudge his people: Genes.* 49.16. Descend then in the right line of this Genealogy: *Dan* is the father of *Dibri*; *Iudgement of the Law*: *Dibri* begets *Shelomith*; the *Law*, *Peace*: and *Shelomith* is the parent of the *Blasphemer*; *Peace* brings forth *transgression*. *Dan* begets *Dibri*; againe, *Dibri*, *Shelomith*; and *Shelomith* beares the *Gurser*. *Iudgement* procreates the *Law*; the *Law*, *Peace*; and *Peace* brings forth her mishapen off-spring, *Sinne*. Old *Hesiod*, whether benefited by the twy-light of Nature, or fortunate by a luckie stumble in the Heathenish darkenesse, in his Θεογονία, groaped at the shadow of this Genealogie. He makes *Iudgement*, the *Law* and *Peace*, three Sisters, the daughters of one Mother, *Themis*, or *Iustice*, ἃ πάντων ἐπιμελοῦνται Εὐνομίη τε καὶ Δίκη καὶ Εἰρήνη τιθήνησιν. But we leaue the Tale to the Poets patronage, returning to their mutuall and successiue generation in my Text: in which leauing the order of words in the ascent from *Shelomith*, we will begin at the further end, and so *in lineâ rectâ descendente*, passe downeward from the father to the children; first, touching him which was first by the *priority of Nature* and *Time*, *Honour* and *Order*, and he is

Hesiod. in Theogon.

Dan, Iudgement.

Iudgement is the act of Iustice. Iustice an ha-

Aquin. 22. q. 60. art. 1.

Aquin. in AR. Ethic. lib. 5. c. 2.

Iustinian. de Iustit. & Iure.

Georg. Reisch. Margarit. Philosopn. lib. 12. cap. 23.

Horat. epist. lib. 1. epist. 2.

Xenophon. Κυρ. παιδ. βιβ. α.

Horat. carm. lib. 3. od. 24.

bit, by which we haue an inclination, power and will to the performance of what is iust: so the Philosopher. Or, as the Imperial Lawyer (though not so formally) it is *Constans & perpetua voluntas suum cuique tribuens*; a constant and perseuering will; or more Logically, the habit of that will, which giues, and by which, each one receiues his proper and peculiar right. Now wee know, that Habits are by so much the firmer radicated in their subiects, by how much the actions from whence they flow, are the more frequently and timely vsed. *Quo semel est imbuta recens seruabit odorem Testa diu*; The vpright tree was made streight when it was a sprigge. Vertues that are taught to youth, grow habituall to age; and what Nature can neuer find easie, custome make naturall. Wherefore the Persians, that they might be sure to prouide vpright *Iudges*, made their children petty *Iustices*, and taught them *Law* as soone as letters. They went to the *Schoole of Iustice* euery day, Ὅσπερ παρ' ἡμῖν τὰ γράμματα μανθάνουσιν, saith *Xenophon*, as duly as amongst vs our Nouices to learne their first rudiments. Yea, their very sports were serious, and (as another small Commonweale) they had their ἀγορὰν, Publike Halles to moote their childish Cases in. So would they wisely preuent Nature by their discipline, accompanying their increase of yeeres with a growth of vertue, that they might become *men*, and *iust* both together. What the light of *Nature* taught them, the precepts of *God* commanded the Iewes. *Eradenda cupidineis Parui sunt elementa.* They were παιδαγωγοὶ, οἱ

ἀκόλαστον

σκληροτράχηλοι, *A ſtiffe-necked people of an vncircumciſed heart, Act.7.51.* and the coare of their rebellion muſt be grubbed vp from the roote, which is eaſieſt done in the Spring of youth, when ſinne can take but tender hold, wherefore they muſt *teach Gods Lawes diligently vnto their children,* and to make them more habituall, they muſt *talke of them when they are in their houſes, and when they walke by the way, and when they lie downe, and when they riſe vp: Deut.6.7.* yea, they muſt *binde them as a ſigne vpon their hands, and as Frontlets betweene their eyes:* Verſ.8. Whence the Phariſes as ſeeming-performers of the Law, wrote thoſe ſentences in Frontlet-parchments, which they ſhould haue grauen in their hearts, and miſplaced their conſciences in their Philacteries: *Matth.23.5.* Nor is it wonder, that a gemme ſo precious ſhould be in ſo high eſteeme. For indeed Nature knowing her Original to be of God, hath exalted her vnto a throne at leaſt, for the more part aboue the reſt of vertues. Her ſeate is not in the lower appetite of *ſenſe,* but in that ſupreme one of the *Will,* which being a faculty of the diuiner part of man, is the moſt conuenient receptacle of a vertue, whoſe originall is ſo Diuine. Diuine? Yes: for Iuſtice is of the Lord, yea tis the Lords. *He executed the Iuſtice of the Lord: Deut.33.21. Heare then, O Iſrael, The Lord our God is one Lord: Deut.6.4.* and that *Lord both merciſull and iuſt: Pſal.116.5. Plato* confeſſed, that hee was attended by a reuenging Iuſtice, which executed his wrath vpon the tranſgreſſours of his Law, and in that was more religi-

Aquin.22.q.58. art.4.

Iren. adverſ. hæreſes, lib. 3. c. 45. ous then the accurſed *Marcion*, a blaſphemer at leaſt, equall with the ſonne of the Egyptian, diuiding the Diuinity into two Godheads. The one forſooth he called Good, and ſtiled him, The Father of Mercy: the other Bad, and reputes him the Patrone of Iuſtice. As if he would make Mercy and Iuſtice vtter enemies, and by an vniuſt ſentence depriue Iuſtice of her goodnes. *Irenæus* in the power of the Spirit mightily confutes him, & demonſtrates him as guilty of contradiction as blaſphemy, vnder whoſe victorious feete wee leaue him cloathed with ſhame and confuſion of face, mocking his fooliſh Theſis, as apparently repugnant to the firſt principles of Philoſophy, as Theologie, with a Poets fiction, weighty enough to contrapoiſe his ſlender poſition; Iudgement is the daughter of the moſt high God, indeed it is the worke of the Almighty: *Ier.* 9. 24. And becauſe God ſaith ſo, *Epiphanius* is bold to ſay as much, with as cloſe a tye, knitting the reſt of vertues vnto Iuſtice, as the Philoſopher can binde them vnto Prudence: for *Non aliter* (ſaith he) *quis fiet bonus, ſi non fuerit Iuſtus*: if a man cannot be iuſt, it is impoſſible that he ſhould bee good. To diuide honeſty from vertue, and goodneſſe from iuſtice, are equally ἄτοπον, both aboue the reach of poſſibility. And that it is a vertue, the *Coryphæus* of our Moderne Criticks (not to talke of *Ariſtotles Media*) induceth *Vlpian* to conclude from the definition of Iuſtice, *viz.* that it is *voluntas conſtans & perpetua*; A conſtant and perpetuall Will: ſo Stoically both arguing it to

Heſiod. ἔργ. καὶ ἡμ. Hæreſ. lib. 1. Adrianus Turnebus aduerſario, lib. 8. c. 20.

be a vertue, and distinguishing it from the perturbations mutability, by a solid, fixed, and perseuering constancie: yea in one eminent acceptation, in regard of her generall direction, she may iustly be stiled, *Omnis virtus*, The whole vniuersalitie of vertues, as guiding them al to the common good, as charity directs them to the Diuine Good. All which may challenge their euidence from the office of Iustice: Ἔστι δὲ μηχοῦσθαι παρὰ γνώμην καὶ ἐν ὀλίγοις: *Suum cuique tribuere*; to giue euery one his owne; to God and Man, and to Man and Man. S. *Ambrose* addes, *Alienum non vendicare, propriam vtilitatem negligere vt communem æqualitatem custodiat*: Not to lay claime to our neighbours goods, but to preferre the generall equitie, yea to our owne profit. Loe then, beloued, *Iustitia tribuit, &c.* Iustice giues what is due, she doth not sell it. Iust weights poyze her ballance, not a heauy purse: and to declare her innocency concerning rewards, the Thebans painted her without hands; ἐξ ἀνυπόδητος καὶ ἄλλως: Iustice is a Virgin, pure, immaculate, vndefiled, incorrupt: wherefore it is impossible she should associate her self with base mony-gods, whose gaine is their godlinesse, and are therefore διεφθορότες τὸν νοῦν, *corrupt in minde*, 1. *Tim.* 6. 5. *& Spirituall Fornicatours, for their hearts haue gone a whoring from the Lord*: *Eccles.* 46. 11. Wherefore *Vlpian* doubts not to stile honest Lawyers *Sacerdotes Iustitiæ*; the Priests of Iustice, emulus (as *Turnebus* coniectures) of the Stoicks sincere wise man, to whom onely they vouchsafed the title of a Priest: And doth not *Irenæus* astipulate: *Omnes iusti*

Aquin. 2. q. 58. art. 6. in corpore.

Hesiod. Opp. & dies.

Aquin. in Arist. Ethic. lib. 5. cap. 1. lect. 1.

Ambros. lib. Offic.

Plutarch. in Isid.

Hesiod. Opp. & dies.

Turneb. aduersar. lib. 8. c. 20.

Irenæus aduersus hæres. lib. 4. cap. 20. sect. 2.

Iusti Sacerdotalem habent ordinem; Let any expound the word *Iusti* in as large and generall sense as hee may, yet in this I suppose I erre not. The integritie of a righteous Iudge may adde vnto his Honour the reuerend title, at least of a *Lay-Priest*: such a proportionall Anallogie betweene their Callings is grounded vpon the vprightnesse of their actions. It was death amongst the Romans to receiue a bribe, especially in a cause of death. Yea, the Acilian Law did prosecute this sharpe decree against the person accused, with such iust seuerity, that there was admitted no *Iusitium*, no *Dies Iustus*, but he was immediately condemned *sine ampliatione aut comperendinatione*, without any delay of Demurre, Adiourning Court, or possibility of repriue. I need not tell you, how *Darius* fastened corrupt *Sandoces* to the tormenting Crosse; nor how *Cambyses* caused *Sisamnes* skin to be plucked off, and spread vpon the Iudges chaire, placing his sonne first in it, that by the balefull spectacle of his fathers hide, hee might be deterred from peruerting Iustice by receiuing bribes. Wherefore hauing spoken of this ~~virtue~~ very briefly, yet as much as needs, my theame being still of Iustice and Iudgement, I passe vnto two other inconueniences in their administration; Too sudden expedition and delay. From the first of which, *Epiphanius* testifies, the Persians to bee so free, that in the most capitall offences they were slow to punish; supposing that in causes concerning life, no time was long *propeque esse vt lubenter condemnent qui cito*, as *Brissonius* amplifies: They thought

Pompon. Letus de Legib. l. 5.

Barnab. Brisonius de reg. Pers. lib. 1.

Epiph. lib. 11. c. de Manichais.

Barnab. Brison. de reg. Pers. lib. 1.

thought the condemnation halfe voluntary, and consequently vniust, if very sudden. It is obserued from a Rabbi, that there were foure causes brought vnto *Moses*: two were respectiuely of small moment, in which he made haste; one was the matter of vncleanesse, keeping from the Passeouer, *Numb.*9.9. the other was the case of *Zelophehads* daughters concerning their inheritance, *Numb.*36.10. The other two were of greater weight, as touching life and death, in which he delayed. The first was the matter of the Blasphemer, in my Text: the second, that of him that brake the Sabbath in gathering sticks, *Numb.*15.35. yet in none of all these cases was there more haste then good speed, for in them all (saith my Author) *Moses* answered, *Non audiui*, I haue not heard, to wit, from the Lord, intimating, that deliberation ought to accompany iudgement, & sentence not to bee pronounced, before consultation with God. For concerning all these cases the Lord spake vnto *Moses*, and in the least of them, the Lawgiuer solemnely bespeakes the people to *stand still, & ego audiam, and I will heare what the Lord will command: Numb.*9.8. On the contrarie, as deliberation is requisite, so voluntary delayes are dangerous. What iniustice doe we reade of in the vnrighteous Iudge, *Luk.*18.6. saue onely delay? χρὴν ἀνδρὶ ἴσον εἶναι καὶ τὸν πάνυ φίλον: The sooner the Cockle is destroyed, the better the Corne will grow. The Royall Iudge, *Dauid*, knew it, when he said, Εἰς τὰς πρωΐας, *Betimes, early, in the morning will I destroy the wicked of the Land: Psal.*101.8. By this then

*Targum Ionath. Numb.*9 &c

*Godwin. Moses & Aaron. l.*5. *c.*6.

Sophocles in Electrâ.

it is manifeſt, that Iuſtice giues *freely*, *deliberately*, and (as the caſe requires) *ſpeedily*. The next *Quære* is, What ſhe giues? Her proper Obiect *Ius*, or *Iuſtum*, *What is right and due*. Doe you inquire what that is? the Schooleman defines it to bee *Opus adæquatum alteri ſecundum aliquem æqualitatis modum*: An action ſquared and proportioned to anothers benefit or loſſe, according to the equalitie of deſert. Now this equalitie ariſeth either *ex naturâ rei*, from *the nature of the thing*: as if I lend ſo much, from the principles of Nature in a Practicke Syllogiſme, conſcience concludes, that ſo much is to be reſtored againe: or elſe this adequation or equality proceedeth *ex dicto*, from *a mutuall agreement*, which againe is either *priuate*, betwixt perſon and perſon; or *publike*, by common conſent, and vnanimous agreement of the publike Magiſtrate and people. From the firſt ariſeth the iudgement betweene *priuate contracts*; from the ſecond, that concerning *publike Edicts*. It followes then, that τὸ ἴσον ἰχνεύει διαφερόμενον: Iuſtice reſpects an *equalitie*; and that equalitie intimates a twofold *proportion*: one is *inter rem & rem*: as betwixt the traffike and the value, about which the *commutatiue* part of Iuſtice is conuerſant: the other is *inter rem & perſonam*, betweene the Perſon deſeruing, and the Reward, which by an equall diſtribution is adapted, or fitted to the perſons deſerts, by that other ſubiectiue part of *Iuſtice*, to wit, *Diſtributiue*. The Perſians religiouſly obſerued both parts, but iuſt *Ariſtides* extols them for the latter; οὐ τὸν τὰ ἴσα τοῖς πολίταις ἢ τὰ ἐλάττω τοῖς μείζοσι:

They

Aquin. 22. q. 57. art. 1, 2.

Xenophon. κυρ. παιδ. β. β. α.

Aquin. 22. art. 2. Ariſt. Eth. 5.

Barnab. Briſſon. de Reg. Perſ. l. 1.

Ariſtid. εἰς τοὺς ὑπὲρ τῆς εἰρήνης.

They requited not a multitude of honourable attempts with few gifts, nor great deserts with smal rewards. And loe, the Precept of the Lord commands both parts: *Iust ballances, iust weights, a iust Ephah, and a iust Hin shall yee haue: Leuit.*19.36. and *the Labourer is worthy of his hire: Luk.*10.7. From these are euident the *definition* of this *Ius*, or right, and it is *necessity*. This is that *Palladium*, that Image of *Pallas*, that Statue of Iustice fallen downe from Heauen into our Common-wealth, which being religiously preserued, our Cities are conserued from hostile violence: and vpon whose violation, Iustice it selfe immediately, or at least by a sudden consequence receiues the afront, and the reason is

ὁ γὰρ τὸ ἀγάλματος τοῦ Θεοῦ ἠδικηκὼς ἀνεὶ ἠδίκηκε τὸν θεὸν, ἄγαλμα δ' ἐστὶν ἔμψυχον εἰκὼν: *He that iniures the picture, reproacheth the person whose the picture is*; *now this* Iustum, *or Right, is the liuely image, the true protraiture of Iustice:* which as she renders what is *Ius*, or Right, so to each one *Ius suum*, what is his *owne*, *proper*, *and peculiar right*. In matters of possession Iustice takes not notice of conueniency, but *Due*. It preserues inheritance, and that iustly; yea oft-times to the bad, not because he deserues it, but because tis *his*. That Story of *Cyrus*, when he was a boy, is as vsefull as elegant: Being at the Schoole of Iustice, whereof wee spake before, it was his turne to decide a controuersie betweene two of his play-fellowes, the one being a great boy that had a little coate, the other being a little boy that had a great coate, and one at strife for the others garment. He, as hee thought most conuenient, iudged that

Georg. Hemisin. Hesiod. ἔργ. καὶ ἡμ. ex Procla.

Xenoph Κυρ. παιδ. βιβ. α.

both ſhould change, ſentencing the larger coate to the bigger Lad, and the leſſer to the ſmaller. But what followes? πλήγας ἔλαβεν, hee was puniſhed by his Tutor, to make him remember, that Iuſtice reſpects the *right of poſſeſſion*, more then the *conueniency*: it giues to each man what is his *peculiar owne by Law*: Διὸ τὸν κριτὴν οὐ συμβουλεύειν δεῖν ἀλλὰ διαγιγνώσκειν καὶ φέρειν τὰ δίκαια: *Wherefore the Iudge ought not to ſquare his ſentence by ſeeming expediency, but by the Law.* Hence it is manifeſt, that the goodneſſe of Iuſtice is not terminated in the perſon of the iuſt adminiſtratour, but as more ſelfe-communicatiue then the reſt of vertues, extends her benefits *ad alterum*, to the commoditie of others; yea, *ad omnes*, euen vnto all; for ſhe giues whats due *vnicuique, to euery one.* She reſpects no perſons, for ſhe ſees them not. The Thebanes painted her without eyes: or if ſhee haue any, they are not in her owne, but in the Iudges head: for him indeed *Cyrus* ſtiles Νόμον βλέποντα, the *Seeing-Law.* But how? Marry he hath an eye to ſee, but not to pitie: an eye of vnderſtanding to ſearch out the ſinne, not an eye of partiality to fauour the delinquent. Reſpect of perſons then is the reiection of Iuſtice, and by it wee may become Iudges: But of what? Of equity? No: but διαλογισμῶν πονηρῶν *of euill thoughts: Iam.* 2. 4. From theſe then we may of a truth perceiue, that *God is no accepter of perſons: Act.* 10. 34. Yea, the poore whom God ſeemes moſt to pitie, and for whoſe reliefe (as *Philo* with admiration of his Iuſtice notes) he hath left vnto his people ſo many precepts and excitements to Mercy and compaſſion,

Plutarch. in Iſide.

Xenophon. κυρ. παιδ. βιβ. α.

Philo Iudæus de officio Iudicis.

euen

euen they (I say) are excluded from all commiseration in iudgement, and that by his owne expresse prohibition: *Thou shalt not countenance a poore man in his cause: Exod.* 23.3. Hence of so glorious esteeme in ancient time was this impartiall iustice, that the Poet calles it Δικαιων θεμιστας βασιλεων: *The iudgement of the most diuine Kings.* And loe, Saint *Iames* by warrant from the holy Ghost, is bold to set the same Crowne of glory on her head, terming her νομον βασιλικον: *The Royall Law: Iam.* 2.8. And indeed why not a Royall Law, if a Law so supremely generall? For the performance of it, is the performance of the Law. I coniecture Saint *Iames* thought so, when hee made a direct *Antithesis* betweene προσωπολημψια, *Acceptation of persons, and loue to our neighbour, which is the performance of the Law, Ro.*13.9,10. His words are these: *If ye fulfill the Royall Law, according to the Scripture, Thou shalt loue thy neighbour as thy selfe, yee doe well:* Εἰ δὲ προσωπολημπτειτε, *But if yee accept persons, yee commit sinne, and are conuinced of the Law as transgressours: Iam.* 2.8,9. Hitherto (Beloued) I haue shadowed Iustice, and consequently Iudgement (though with a slubbering Pencill) together with their properties, and haue prooued each of them to be seuerall Canons of Gods Law. I appeale then, as well to the approbation of your reason as your faith, whether *Dibri* be of the Tribe of *Dan*, whether Iudgement be the Father of the

*Homer. odyss. lib.*4.

Theod. Bera in loc. cit.

Law. Dibri.

The diuision of the Law in generall into *Eternall,*

nall, Naturall and *Humane*, or *Positiue*: with the *Originall* of the *Positiue* from the *Naturall*, and of that from the *Eternall*, I haue already heretofore in this place handled. At which time I also manifested the strict tie, by which our conscience is bound to the obseruation of this *Humane Law*, together with the dutie of Magistrates, who ought to proportion their Iudgements according to the rule of this Law: it being the best commendation which *Mandana* could affoord her husband *Cambyses*, that τὸν νόμον ἐβούλετο εἶναι ἀνίκητον: *He made not his will a Law, but the Law his will, and ruled best, because hee would be ruled.* She sayd so to her young sonne, *Cyrus*; and it seemes hee gaue good eare and approbation to the commendations: for when himselfe was after inuested in his dignitie, he confessed the law to be a schoolemistris both to Magistrate and People; teaching them two lessons, to each, one, ἀρχὴν καὶ ἀρχθῆναι: *The Art of gouernmẽt to the Magistrate, the rule of Obedience to the Subiect.* It is true indeede, that the Law had once its infancy, whẽ the rulers wil by necessity for want of Law stood for a Law: *Semiramis* decrees had the force of Law amongst the Babylonians, yea euen in œconomicall & priuate families, the father of the families word had the full vertue of Law. *Iudah* pronounced the sentence of Death against his daughter in Law, *Tamar: Bring her forth and let her be burnt: Gen.* 38.24. So that *Polydore Virgils* coniecture may be supposed, at least probable, to wit, that written Lawes were not in vse in *Homers* time, for *in all his workes* (sayth hee) *he not so much as names a Law.* Yet there

Xenoph. Kυρ. παιδ. βιβ. α.

Xenoph. Kυρ. παιδ. βιβ. α.

Briss. de Reg. Pers. lib. 1.

Polid. Virgil. de Inuent. Rer. li. 2. cap. 1.

was

was euen then without controuerſie ἀγράφους τε, though not written, compoſed and publike edicts or conſtitutions, yet certaine receiued Traditions agreeing with the Law of Nature, equiualent in proportion with a Law. Such as were intimated by the ſame Authors τιμωρίαν ἰσόν. The *Iuſtice of Retaliation, or retribution of like for like.* But after the ruder times of Barbariſme had put off their rugged coate, *Draco* and *Solon* brought this ἰσόνομον (ſo their Oratour ſtiles it) *this diuine inuention* of the Law firſt to Athens from whence the Romanes after brought their twelue tables well neare 300. yeres *ab vrbe conditâ*: from the beginning of their ſtate. So diuers Law-giuers furniſhed diuers Common-wealths, as *Lycurgus* the Lacedemonians, and ours (for why ſhould wee forget our owne?) *Mulmutius Dunwallo*, and the renowned Lady *Mercia*, the Royall foundreſſe of our Mercian Lawes Before all which, *Ioſephus* iuſtly vindicates antiquity to the Hebrew Lawes, the only abſolute and iuſt Decrees: *Lætus* calls them, *Cælo lapſas: Fallen from heauen:* and indeed they of all the reſt were written with the *finger of God. Exod.* 31.18. This is that vndefiled Law, the rule and ſquare of all humane Decrees, by which wee are made σοφωτέρους καὶ βελτίους: *Ciuiler and better: for the Law of the Lord is perfect, conuerting the ſoule. Pſalm.* 19.7. Nor indeed is it a wonder that the Law ſhould better vs, for it cuts off tranſgreſſion as its Naturall enemie, ſith the *Eſſence* of the *Law* is *Order*, the *Eſſence* of *ſinne* meerely ἀταξία: *Diſorder.* This is that diuine decree to which, as to that of Nature if the reſt

Hom. Iliad. β. β. Pelid. Virg. Inuent. Rer. l. 2. c. 1

Demoſt. cont. Ariſtogitonem.

Dionyſ. Halicarnaſſ. lib. 10. Ab. vrb. condit. 293.

Glaream. in Eutropij, lib. 1. an. 291.

Iob. Stow Chron. Ang.

Flau. Ioſep. contrâ Appion. lib. 2.

Pomp. Laus de legib. cap. 1.

Xenop. Κυρ. παιδ. βιβ. α. χ. α.

Horat. de Art. Poëticâ. Cruquius in loc. citat.

Pompon. Lætus de Legib. lib. 1.

Aquin. 12. q. 95. art. 2.

reſt be conformable, we may *Leges incidere ligno ingraue them in wood or braſſe* as eternally & inuiolably to be obſerued. But if they are diſſentient from this Law, they can neither *Imperare, Vetare Punire*, nor *Permittere*: nor *Command* nor *Forbid*, nor *Puniſh*, nor *Permit*, depriued of the foure royall prerogatiues of iuſt Decrees: for they are not *Leges*, but *Legum corruptiones: not Lawes but the corruption of Lawes*: And *Woe vnto them that decree them, Iſay.* 10. 1. So that in regard of them the knot is looſed, which ſhould binde our conſciences to obedience: for *we ought to obey God rather then men. Act.* 5. 29. This is that Law of Order, whoſe Authour is the God of Order, and which begets the effect of Order; *Tranquillitatem ordinis: That calme of order*: So Saint *Auguſtine* deſcribes *Dibries*, the *Lawes* faire daughter

Shelomith, or Peace.

Euſtath. in Homer. Il. 1.

Heſiod. ἔργ. καὶ ἡμ.

Beza in Epiſt. ad Rom. cap. 5. 1.

Euſtath. in Hom. Il. 21.

A daughter, a faire daughter, beautifull as *Rachel*, amiable as *Rebecca*, Ἐμπεπλεγμένη μειδιάσι mixing ſweet ſmiles with a matrons honour; *Alma Mater*, a nouriſhing Mother: κουροτρόφος, the nurſe of youth: the comfort of grey haires. What not? The guift, yea πάντα δόσεις, all the gifts of God to men. She is the bond which ties vs vnto God, to men, and to our ſelues Ἐμπέπλεκται πρὸς τὸ θεὸν ἐν ἀγάπῃ, ſayth the Critick from knitting vs by charity to God, by concordance to our neighbours, and by an ἀρέσκεια, or ſelfe-complacencie to our owne ſelues. The Daughter of the Law: *Shelomith*, the daughter of *Dibri*. I remember another woman, *Shelomith*,

men-

mentioned in holy Writ. 1. *Chron.* 3. 19. and ſhee the daughter of *Zerubbabel*. Whats that? The diſperſer of confuſion: and who can that be ſaue *Dibri*, that great inſtrument of Order; *Dibri*, the Law? Loe in this alſo the myſterie is continued, *Shelomith* is the daughter of *Dibri*, Peace of the Law. *Shelomith* an *Iſraelitiſh woman*, the daughter of the *couenant*, and ſo of the *Law*. The bleſſing of Gods people: *Peace on Iſrael*; *Pſalm.* 128. 6. a ſtranger to the rebellious: *There is no peace ſaith the Lord, to the wicked. Iſay.* 48. 22. Hee ſayth ſo twice, concluding two Chapters with the ſame *Selah*: *There is no peace, ſaith my God to the wicked. Iſay.* 57. 21. Chriſt choſe to be borne in the *Peace* of the World, and by the embaſſage of an *Angell*, ſent the Peace of God into the World: *Peace on earth. Luk.* 2. 14. Loe the *bearer* was no leſſe then an Angell, and the *Doner*, the verie Sonne of God. Happie then, thrice happie, yea in the Iewes eſteeme, *compleately happy is* that bleſſed broode, to whom belongeth that diuine title of *the ſons of Peace*. O my brethren, know and bluſh. Loe we are they, *Pacem habemus ſine timore, in vijs ambulamus, nauigamus quocunque volumus*. So *Ireneus* deſcribes the peace of his time, of which his *Name* was the Prophet. Let vs at once interpret and applie it, Was euer nation voide of feare? We are more; we haue beene a refuge to the fearefull. Had euer people ſecuritie in their daily iourneys? we haue more: our houſes nightly are our Caſtles; yea our open fieldes are free from ciuill and forreine inuaſions was euer Countrie

Diſperger e.

Glarean. in Tropol. lib. 7.

Beza in Saint Matth. 10. 12.

Ireneus aduerſus hæreſ. lib. 4. cap. 49.

trie rich in Merchandize; we are more; our ſhips haue brought home gold from Ophyr, yea wee haue lent to other Nations. Briefely, our wiues are not rauiſhed; our Virgins are not deflowred; the bloud of our Babes is not mixed with their Parents; our grey-haired Fathers cloſe not the eyes of their gaſping ſonnes; there is no crie in our ſtreets: *God hath not dealt ſo with euery Nation.* And what hath now our *Shelomith*? what hath our *Peace* brought foorth? An ougly broode, infinitly diſlike her ſelfe. Alas, a curſer, a blaſphemer, or a thiefe, *which alſo takes Gods name in vaine. Prou.* 30. 9. Shee was indeed louely as *Dinah*, but as vnhappy: The one rauiſhed by *Sheehem*: The other contracted to a foule Egyptian. Though then the Iſraelitiſh woman bare him, the Egyptian begate him, *Familia matris non vocatur familia: The mothers families amongſt the Iewes was eſteemed as no family.* He takes his name from his Father: *He was the ſonne of an Egyptian*: verſ. 10. and though Peace *per accidens*, Accidentally may be ſtiled the mother, yet the procreatour, the begetter, the father of ſinne, is that black Egyptian the Deuill. He begets ſinne, not on the Subſtance, but the excrements of Peace: as the beſt beauty may be corrupted, and that corruption ingender wormes. To the euidence of which *& noua probatione*, to adde one more myſticke Genealogy, *adſtipulatis*, that of *Hoſe*; *Hoſ.* 1. His wife in the viſion was *Gomer*, a *Conſumption or Rottennesſe*, the Daughter of *Diblaim*, a *Cluſter of figges*, the expreſſiue embleme of Plentie: *Deut.* 8. 8. Her children, *Izreel*, *Lo-Ruhamah*

Hugo Cardin. in loc. cit.

Godwin. Moſes & Aaron. lib. 6. cap. 4. ex Euricide. & Aben Ezrà in Num. 1. 2.

גמר Deficere, conſumi.

hamah, and *Lo-Ammi*, *A Scattered people, an Negation of Mercy, an Alienation from God.* Thus *peace* procreates *plentie*; *abused plentie*, *rottennesse*; and *rottennesse* the *curse*. Lo then my brethren, to what a passe our transgressions haue brought vs: Wee haue abused Gods plentie vnto rottennesse: his gifts vnto immoderate riote and excesse, all of vs: the two sisters, *Aholah* and *Aholibah*, *Samaria* and *Ieruſalem*, the People and Priests haue committed fornication with our owne inordinate desires, *Ezek.* 23.3. and *offered vp the gifts of God vnto Baal: Hoſ.* 2.8. euen to that Idol of our own sensual concupiscence. The Romanes *Leges Cibariæ*, their frugall sumptuarie Lawes which moderated heathen feasts, may rayse a blush of shame in the face of vs Christians. Good God what Epicurean curiosities are dayly deuised by sluggish braines, able to labour for nothing but their lust, to satisfie and delight the various lusts of our palates! What more then abundant idle expences, as foolish, as vaine, are squandered away, euen to the iustification of that most distinct and lauishly profuse *Heliogable*! When, God knowes, we commit extortion in our riot: *A nobis extrahitur crudeliter quod consumitur inaniter*, saith a good man in the person of the poore; The ouerplus of our estates is not ours, but Gods: He giues them to the poore, but we vsurpe them to our own pleasures, turning our Peace into gluttony, conuerting his Plentie into Luxurie. These are ἐσπιλάδες ταῖς ἀγάπαις, *Spots in our banquets*, which should be temperate feasts of Charity ἐστιῶντες ἀφόβως ἑαυτούς, when without feare of God,

דגים *Masse ficuum.*

לאחמה לאחם *Non misericordiam consequi.*

Dion. Hist. Xiphilin. in Claudio.

Iud. 12.

or Magistrates, drunkennesse is mixed with gluttonie, *and all our tables are full of vomiting: Isay.* 28.8. Shall we then be any more *Israel*, preuailing with God by our prayers? I should suppose not, but rather *Izreel*, a scattered people, ful of bloud. *2 King.* 10.8, 11. yea *Lo-Ammi* and *Lo-Ruhamah*, *None of mine*, saith the Lord, *nor obtaining mercie*, vnto whom thus saith the Lord: *Pleade with your mother, pleade with her; for shee is not my wife, neither am I her husband, but let her take her fornications out of her sight and her adulteries from betweene her breastes. Lest I strippe her naked as in the day when shee was borne, and make her as a wilderneſſe, and leaue her as a drie land, and slay her for thirst. And I will haue no pitie vpon her children, for they are the children of fornications*; *Hos.* 2.2, 3, 4. Their dainty mouthes at last must bee filled with vnsauoury earth, and their pampered flesh one day become the cold food of crawling wormes. Temperance commended *Ius nigrum*, a messe of thinne blacke water-gruell, as a diet to the famous Spartans, and κάρδαμον, *Nasturtium*, a slender, homelie sallet of Water-cresses, for a breakefast to the noblest Persians. Rich *Abrahams* banquet for three Angels, was but *a piece of flesh, a messe of milke, a dish of butter and a hearth-cake. Genes.* 18.6, 7, 8. and part of that royall present, which prudent *Abigal* bestowed vpon King *Dauid* and his Chiefetaines to dinner, was *fiue measures of parched corne. 1. Sam.* 15.16. What shall we doe then with this loose prodigall, this sonne of the Egyptian, who spends his patrimonie to fill his belly, and, like *Esau*, his birth-right

Xenophon. κυρου παιδ. βιβ. α.

for

for a messe of pottage? Let him be brought vnto Moses, *Nigri patiatur carceris vncum*, Let the hand of Iustice be vpon him. *Quid tristes querimonia Si non supplicio culpa recidatur?* The blasphemer will still curse, if hee be not punished: yea *Pars sincera trahetur*, That corrupt member will rotte the bodie. Wherefore *thine eye shall not spare him. Deut.* 19. 13. It is Gods commande or he will not transgresse his owne precepts. The Heathen could confesse his Iustice to haue *Acrem oculum: A sharpe eye* to note transgressions, and a heauie hand to punish them. Καὶ ὕδατα κλοπῆς γλυκέα, *Stolne waters are sweete but they fill the mouth full of grauell*: for, vnderstand it of what theft you will, *the dead are there, and her guests are in the depth of hell. Prou.* 9. 17, 18. The theefe in the Epigramme finding the golden sworde, Ἤθελε φιλτάτης ἅπτεσθαι χρυσοφόρου, Hee would faine haue beene fingering the gold; Oh but it was a sword, & it is dangerous medling with edged tooles, let him take heede: *The issues thereof are Death. Prou.* 14. 12. Indeed he may for a time escape, and so make haste to be rich: but the hand of God, though it bee slow, wounds very deepe. The Poet can tell you a Tale worth the rehearsall, of a murtherer, who slept vnder a rotten wall; hee was warned in a dreame to depart thence: hee starts vp, and was no sooner out of danger, but the wall fell. He thankes God, as hee had good reason to doe, but intertaines a very euill opinion of him, and supposed, that hee was well pleased with his murther. But the next night another vision certifies him, that he was fouly mis-

Iuuenal Satyr. 13

Her. Carm. lib. 3. ode. 23.

Ouid. meta. lib. 1.

Heliod. hist. Ethiop. lib. 1. & 8.

Ἀνθολογ. βιβ. α. τιτλ. μδ.

Ἀνθολογ. βιβ. α. τιτλ. ξε.

Xenoph. Apomn. lib. 4. ἀρετῆς. taken, ὁ δὲ θεὸς ἐμοὶ δοκεῖ νομίζων, ὅτι μὴ ἐπιθυμεῖ τῶν ἀδικούντων; God was nothing at all delighted with his sin, neither did he fauour the transgressour: hee preuented that death, not in pitie to saue him, but in vengeance to keepe him for a worse and more shamefull: he preserued him from the wall, to reserue him for the gallowes. *None must kill Caine*, Gen. 4. 15. not because hee should be fauourably preserued from death, but because he should be punished and tired with a *Vagabonds* tedious and shamefull life, Vers. 12. Againe, as for the conseruation of an inuiolate Peace, we must abstaine from wicked deeds; so are we no lesse bound to refraine from iniurious words. One asked *Charillus*, why *Lycurgus* gaue so few Lawes to the Lacedemonians: he pithily answers, Plutarch. Apoph. Lacon. διὰ τὸ ὀλίγοις λόγοις μὴ πολλῶν χρῆσθαι νόμων: *Because they vsed not many words.* The fewer the offences, the lesse need of Lawes; and the fewer the words, the fewer the offences: sith *the hypocrite with his mouth hurts his neighbours*, Prou. 11. 8. Wherefore *Dauid* makes no great difference betweene ψευδὴς and ἀλάστωρ, a prater, and an vniust man. Hee rankes both names in one Text together with their punishments: *The backbiter shall not be established on the earth: euill shall hunt the cruell man to destruction*: Psal. 140. 11. *Yea, God shall destroy him for euer; hee shall take him, and plucke him out of his Tabernacle, and roote him out of the Land of the liuing*: Psalm. 52. 5. Loe, what a world of punishment is inflicted vpon the tongue! Nor is it wonder: for it is *a world of wickednesse, yea, a flame of Hell fire*: Iam. 3. 6. O then Ierusalem, Ierusalem,

which scorneſt Gods Miniſters, and re-crucifieſt the Lord of glory with prophane oathes, and wicked blaſphemies, happy haddeſt thou been, haddeſt thou but knowne the things that belonged to thy Peace. The Law-giuer (as *Ioſephus* records) forbad the Iewes to blaſpheme the gods of the Nations, though they were but Idoles: and why? Becauſe they were reputed gods. Such reuerence belongs vnto the very naked eſteeme of a Diuinity. But now (O tremble to receiue what I tremble to relate!) how often may wee heare the moſt ſacred name of God puffed from the blaſphemers mouthes, as often as their Tobacco, or (almoſt) their breath! And yet is no puniſhment proportioned to the offence, nor deſtinate to the offendour; or if there be, may we not iuſtly ſay, not executed? This ſinne the Diuell (ſith Nature hath cloathed it with no pleaſure) hath ſeaſoned with a cuſtomary delight. Tis the young Gentlemans eloquence, and I pray God it creepe into no higher titles. Will not my Lord ſweare a greater oath, then a meane Gentleman, yea, and thinke it very proportionate to his Nobilitie? O! Who ere thou art that vainly ſuppoſeſt by thy greatneſſe to countenance this ſinne; Sir, Sir, remember that when you die, and riſe again, you muſt leaue your Honour behind you, and be a naked man; when ſo many eternall puniſhments muſt be inflicted on thy trembling ſoule, as thou haſt giuen wounds vnto thy bleſſed, but violated Sauiour by wicked oathes, and curſed blaſphemies: *Hesiod.*

Flauius Ioſephus contra Appion. lib. 2.

Suetonius in Veſpaſi.

ἀπὸ ἄλλου κακὸν τύχῃς. when thou darteſt thy curſes to pierce another, they violently recoyle, and wound thine owne ſoule. And though by chance you eſcape the puniſhment of man, yet *The Lord will not hold him guiltleſſe that taketh his name in vaine. Exod.* 20.7. And this guilt ſhall ſurely be puniſhed, for *A man that vſeth much ſwearing, the Plague ſhall neuer depart from his houſe, &c: Eccluſ.* 23. 11. *This is that word which is cloathed with death: God grant it be not found in the heritage of our Iacob: but they that feare God will eſchewe all ſuch, & are not wrapped in ſin.* V. 12. Gods vengeance is ſlow, but ſure.

Ανθολογ. βιβ. α. τιμωρ. μγ. Χρόνῳ γ' ὑπερβάλλον τὸ τῆς τιμωρίας: He delayes long, not becauſe he will remit all puniſhment, but becauſe in that time of delay he will increaſe and prouide more. For his iudgement (as elegantly *Tertullian*)

Tertul. lib. de Patient. *Non in compede aut pileo verſatur, ſed in æternitate aut pœnæ aut ſalutis*; doth not repay with momentany retributions, but rewards with eternitie, either of ioy or paine. To conclude then: concerning other offences; let him that hath ſinned and eſcaped puniſhment, ſinne no more, leſt a worſe thing happen vnto him. But let the blaſphemer, the notorious offendour, the ſonne of the Egyptian bee brought vnto *Moſes*, and let *Moſes* enquire of the Lord, and then in the feare of the Lord execute the Iuſtice of the Lord. Ἐν δὲ ὑμῖν τοῖς ἐπὶ τῆς Μωσέως καθέδρας καθεζομένοις: And you which ſet in *Moſes* chaire: *take heede that you iudge righteouſly, leſt the righteous Lord iudge you.* As *Peace* hath brought foorth *tranſgreſſion, by a circular generation*, let *tranſgreſſion excite to Iudgement*, that ſo *Dan* may beget *Dibri*, and *Dibri*

bri, Shelomith; that *Iudgement* may *procreate* the *Law*, and the *Law* beget *a refined Peace*. So ſhall our Land bee cleanſed from the guilt of ſinne, and Peace ſhall bee on Iſrael. Which the God of Peace grant vnto vs, whom yet hee hath continued the ſonnes of Peace, for the Merits, and by the mediation of Ieſus Chriſt the Prince of Peace, to whom with the holy Spirit of conſolation and peace bee aſcribed, as to the onely Author and Source, as all Power, &c. ſo all iuſt Iudgement, vpright Lawes, and perfect Peace, &c. *Amen.*

FINIS.

Edmund Harington his book bought on wednesday 8th of March 1675. Pretium 03—06